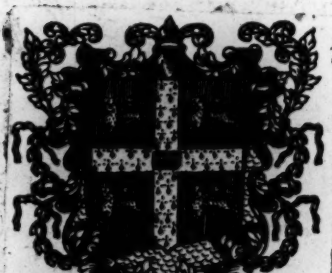


234.95

# ¶ The Printer to the Reader.

BEcause I had harde sundrye and dyuersreynge reportes of Maister Doctor Redmans iudgemente, in certaine pointes of religion at the tyme of his death, & perceyued one daye in Master Secretary Cecilles Chamber at the Courte, a paper briefly conteynyng the sayinges of Master Redman, with the handes of diuers learned men, subscribed to testifye the truth therof, I beseought him to haue the coppye for the satisfaction of many men, and to shewe me the truth of the testimony writte, the paper it selfe he lent me willyngly, why che (as he told me) he had in the counsel of the Duke of Northumberlande to who the kynges Maiestye deliuered it. And for the proofe of the matter written, they whose names be subscribed had affirmed the same partly to him selfe, partly to others beside the testimony of their own handes, thus hauinge the thynge in my handes & perceyuing daily talke to encrease here vpon, I thought it conuenient to imprint it for the satisfactyon of the more number. And making Master Cecil

pryue of myne intent with the reasons that moued me, he gaue to me two other wrytinges, the one written by Mayster Doctor Wilkes & belongyng to Mayster Redmans matter, thother of certaine articles subscribed by Master D. Chedsey of Oxford, a man of moch learning, and as it semeth yeldyng his affectiō to learnyng, which thing I thought not amisse to knytte togeather in one printe, referryng the iudgement of the whole to bee measured by charyte, which as Sayncte Paule sayeth: thynketh not euyll, ioyeth not on wyckednesse, but ioyeth on truth and suffereth al thyngs. &c. In the stock wherof, god graunte al the professors of hys word, to plante, and grifte, the growyng of theyr knowledge, that it maye in the spreadyng of the bowes bryngeforth good fruyte in. wordes lyke the stocke.

At Londō the .xii. day of December. M. D. L. I.

# ¶ A Commu-

## nication betwene Doctour Redman, lyinge in hys death bed, and Maister Nowell, scholemayster in Westminster, and certayne other, touching certayne poynies of chrystes religion.

IN Primis the sayd Doctour Redman sent for M. Nowel of hys owne minde, & said, he was willing to cõmon with hym of soche matters as he had moued the sayd D. Redman of a daye or two before. And he beyng desyred of ỹ said M. Nowel to declare his mynde concernyng certaine poyntes of oure relygyon, kyrste sayde, aske me what ye wyll, and I wyll answere you before god trulye as I thinke without any affection to the worlde or any worldly person.

Wytnesses, Alex. Nowel, Rych. Burton, Ellis Lomas. John Wryght.

2. Item the sayd M. Redman said that the sea of Rome in these latter dayes is sentina malorum, that is, a stinke of all euyl.

Wytnesses.

John ponge. Alexander Nowell. Rychard Burton, Ry. Elithorne. Edward Cratford, Ellis Lomas John Wright.

3. Item that purgatory as the schole men taught it & vsed it, was vngodly, & that there was no such kynd of purgatory, as they phantasyed.

Wytnesses.

John pong, Rychard Elithorn, John Wryght, Alex. Nowel, Ed. Cratford, Rychard Burton, Ellis Lomas.

4. Item that the offering vp of the Sacrament in Masses & Trentalles

calles for the synnes of the dead is vngodly.

¶ Wytnesses.

John young, A. Nowel, E. Crat forde, Rycharde Burton. Ellis Lomas.

5. Item that the wicked ar not partakers of the body of Christe, but receaue the bi warde sacramēt onely.

¶ Wytnesses.

John yong. Alexander Nowel Rychard Elithom, Edward Crat forde, Ellis Lomas, Rychard, Burton, John Wright.

6. Item that the Sacramente oughte not to be caryed aboute in procession, for it is taught what is the vse of it in these wordes, Accipite manducate & bibite, & hoc facite in mei memoriam. Take, eate, and drynke, and doo this in the remembraunce of me.

A iiii. John

John yong, Alex. Nowel, Rych. Burton, Joh. Wryght. El. Cratforde, Ellis Lomas.

7. Item that nothing whych is sene in the sacrament, or perceiued wyth any outwarde stuffe is to be worshypped.

John yong, Alex. Nowel. E. Lomas, Ry. Burton.

8. Itē that we receaue not christes body corporaliter, id est crasse, corporally, that is to say grossely, lyke other meates, and lyke as the Caphernites dyd vnderstand it.

John yong, A. Nowel, R. Burtō El. Cratford, Ellis Lomas. John Wright.

9. Item that we receaue christes body sic spiritualiter vt tamen vere, so spiritually, that neuertheless truely.

John yong, A. Nowel, R. Burtō El. Cratford, Ellis Lomas. John Wright.

Item

10. Item as touchyng transub-
stantiacion, that ther is not in any
of the olde Doctoures anye good
ground or sure proofe thereof, or a-
ny mention of it, as far as euer he
could perceiue, nether that he seith
what can be aunswered to the ob-
iections made agaynst it.

John yonge. Ry. Burton. Ellis
Lomas.

11. Ite beyng asked of Maister
Nolles, what that was, that was
lyfted vp betweene the prestes han
des. he answered: he thought that
Christ could nether be lyfte vp nor
downe.

John yong, Ry. Burton. E. Lo-
mas.

12. Ite that Priestes may by the
lawe of God marrie wyues.

Alexander Nowell. Ellis Lo-
mas.

13. That thys proposition Sola
fides iustificat, so that fides signifye
veram

veram viuã & acquiescentẽ in Christo fidem id est amplexum Christi: that is to saye: Onely fayth doeth iustifye, so that fayth do signifye a true lyuely, and a fayth restinge in christe, and embrasing Christ, is a true godly swete & cõfortable doctryne so that it be so taughte, that the people take none occasiõ of carnal lybertie thereof.

John yong, A. Nowel, R. Burtõ. John wright. Ed. Crafford, Rychard Eliothon, Ellis Lomas.

14. Item that our workes can not deserue the kingdom of god and lyfe euerlastinge.

John yong, Alexander Nowell, Rychard Burton, Ellis Lomas. Edward Crafford, Rychard Eliothon, John wright.

Item that the said Doctour Redman at soche tymes as we the foresayde personnes whych haue subscribed

ſtrydeb heard his communication, concerning the foreſayd pointes of religion, was of quyet mynde and of perfyte remembraunce, as farre as we were able to iudge.

John yong. Alexander Nowel. Rychard Burton. Ellis Lomas. Edwarde Crankford, Rychard Elithorn, John Wright.

☞ Alſo Mayſter yonge of hym ſelfe doth declare further, touching the former Articles on this wyſe.

☞ To the .v. Article.

IN Primis that Doctor Redmā ſayd more, where as S. Auguſtine ſayd: Quod Iudas idem accepit q̄ Petrus, that Judas receiued the ſame that Peter dyd, he ſayde: that he vnderſtode that of the ſacramente, and that after thee ſame phraſe a manne myghte ſaye: Quod Simon magus idem Baptiſma recepit quod Apoſtoli, That Symon Magus receaued the ſame

same baptisme that the Apostles dyd, when he dyd receaue only the outward sacrament to his condepnacō, for he sayd that he thought christ wold not vouchsafe to geue his holy flesshe to an vngodly man, and thys he sayd was alwayes his minde, thoughe he knew that other men dyd otherwyse thinke.

¶ To the .vi. Article.

Item he sayd: he neuer lyked the carriage about of the sacrament, & preached agaynste it, aboute .x. yeares since in Cambridge.

¶ To the .x. Article.

Item when he was demaunded of transubstantiacion, he sayd: that he had trauayled about it, & thinckinge that the doubtes whych he perceyued dyd ryse thereon, shuld be made playne by the scholemen, dyd reade theyr bokes, and that after that he had read them that the opinion of transubstantiacō was

euery

euery daye magis & magis languida that is, weaker and weaker, & that there was no soch transubstantiation as they made, addinge therto that ỹ whole schole dyd not know what was meant by consecration, which he sayd was the whole action of the holy Communion.

☞ To the .xiii. Article.

Item he sayd that he dyd repent him that he had so moch striued against iustification by only fayth.

☞ To the .xiiii. Article.

Item that workes hadde theyr crowne and reward, but that they dyd not deserue eternall lyfe & the kingdom of God, no not the workes of grace, Nam domini dei vita eterna. For euerlastinge lyfe is the gyfte of God.

# ¶ A Note of the Communication that I Rychard Wylkes had with M. D. Redman, beyng sycke at Westmynster, but of good memorie the seconde daye of Nouember. 1551. in the presence of Master yong, & an other whom I dyd not know, and two of M. D. Redmans seruātes, the one called Ellise and the other vnknowen.

I Wyshed him healthe in soule and bodye, and doubted not but moze ye did practise the godly counsayl in him selfe, the whych he was wonte to geue to other, beyng in his case, & thankes be to god, who had geuē hym stuffe of knowledge to cōforte him selfe withal. Saye hye, God of all comfort

thankfor gene me grace to haue ste
fayte in him, and to haue my mynd
wholye fyxed in hym. Maysters
ponge and I sayde Amen. Then
I communed wyth hym of his sic
kenesse, and the weakenesse of hys
bodye, & though he were brought
neuer so low, yet he, yf it were his
pleasure that rayled vp Lazarus,
coulde restore hym too healthe a
gayne, No no, sayeth he: that is
paste, and I desyre it not, but thee
wyll of God be fulfylled. After
thys a lyttle other lyke communi
catyon, I asked yf I myghte be
so bolde not troublynge hym, too
knowe hys mynde for my lear
nynge in some matters and poyn
tes of Relygyon, he sayde: yea,
and that he was as glad to com
mon wyth me in soche matters as
wyth anye manne, and then I
sayde to hys seruauntes: I truste
I shall not trouble him, no sayde

Ellys

ellys his seruauntes, my Lorde of London M. Nowell, and other haue commed wyth him, and he was glad of it. Then sayd Walter Redman no you shall not trouble me, I pray god euer geue me grace to speake the trueth, & hys trueth, and that which shall redounde to hys glory, and ed vs buitie in hys church, and we sayd. Amen. I said he shuld do moch good in declaringe hys fayth, and I wold be glad to know we his mynde, as touching thee Sacramente of thee bodye and blonde of Christ, he sayde as man is made of two partes, of the body, and the soule, so christ wold fede thee whole man, but what saith he be the wordes of the text, let vs take the wordes of the scripture, and he rehearsed the text him selfe thus, Accepit Iesus panem, christe toke meade, wherein hys wyll was to institute a Sacramente,

Accipite

Accipite comedite, take, eat, here he tolde thee vse of it, what dide he geue the? Hoc est corpus meum, He calleth it his body. Then I asked him of the presence of Christe, he sayd: Christ was presente wyth his sacramēt, and in thoste that receaued it as they ought. And ther was mira vnitio, a wonderful vnion (for that word was named) betwixt Christ & vs, as S. Paule saith Vos estis, os ex ossibus eius, et caro ex carne eius, ye be bone of his bones, & flesche of hys flesche, the whyche vnion was ineffable. Then I asked him what he thought of the opinion that Christe was ther corporally, naturally, & really, he answered yf you meane by corporally, naturally, & really, ỹ he is ther present, Vere, I graunt. Thē I asked him howe he thoughte of that which was wont commenly to be spoken, that christ was ther flesche

bloud, and bone, as I haue heard the stewardes in theyr leetes geue charge, whē the sixe Articles stode in effecte, and dyd geue charge too thynquest to enquyre, that yf there were anye that woulde denye that Christ was present in the Sacrament of the aulter, in flesshe, bloud, and bone, they shuld present them. He sayd that was to to grosse, and could not wel be excused from the opinō of the Capharnites. The I asked him in asmoch, as christ was there, Vere, howe doo we receaue hym in oure myndes and spirituall partes, or with oure mouthes and into our bodies, or bothe? he sayd: we receaue him in our mindes and soules by fayth. Then in asmoche as he was moch in this point, that there was Mira vnitio, a merueylous vnion, betwixt vs and Christ, in that we were Caro ex carne eius, et os ex ossibus, bone of his bones

and

I hard it spoke against, I serched the auncient Doctors diligently, & went about to stablishe it by them, because it was receaued, and whe I redde manye of theym, I founde lyttle for it, and could not be satisfyed, then I went to the scole doctours, and namely to Gabyel, and waged hys reasons, the whyche when I had done, and perceaued they were no pithier, Languescebat opinio mea, de transubstantiatione, my opinion of transubstantiation waxed feble, and then sayth he: I retourned agayne to Tertulian & Ireneus, and when I hadde obserued theyr sayinges, myne opinion that there shuld be transubstantiacion, Prorsus erat abolita, was quyte dasshed. Then sayde I, you know that the scole Doctors dyd holde that Panis nō remanebat post consecrationem, that bread remayned not after consecration, as they

called

called it. The scole Doctors sayth he: dyd not know what confecratio doeth meane, and here he paused a whyle, I praye you sayd I, what saye you ỹ confecratio doth meane, sayth he: it is Tota actio in ministering the Sacramẽt as Christ dyd institute it. All the whole thinge done in the ministerie as Christ ordeyned it, that is confecratio, and what, sayth he: nede we to doubte that bread remayneth. Scripture calleth it bread and certayne good Auctours that be of latter tyme, be of that opinion.

After that I hadde communed with Mayster D. Redman, & takē my leaue of hym, Mayster Yonge came forth into the nexte chambre with me, to whom I sayde: that I was glad to se Master D. Redmā so wel mynded, then sayth Master Yonge to me, I am sure he wyll not deny it, I ensure you sayth he

Mayster

and flesshe of hys flesshe, I desyred to knowe his opinio, whether we receaued the very body of Christe wyth our mouthes, & into our bodyes, or no. Here he paused and dyd holde his peace a lytle space, & shortely after he spake, sayinge: I wyl not saye so, I can not tell, it is a harde question, but surely sayth he: we receaue Christ in our soule by fayth, when you speake of it other wayes, it soundeth grossely, & sauoureth of thee Capharnites. Then I asked him what he thought of that whych the Priest was wont to lyft vp and show the people betwixt his handes, he sayd: it is the sacrament, then sayd I they were wont to worshyp that which was lifted vp, yea saith he: but we must worshyp christ in heuē, Christ is neither lifted vp nor down, I am glad sayde I Master D. to heare you saye so moche, I wounde not

speake of the holy sacrament otherwyse then reuerentlye, but I feare lest that sacrament and lytle whyte pece of breade so lyfted vp, hathe robbed Chryste of a greate parte of his honour. The sayd he lokinge vp and prayinge, god graunte vs grace that we maye haue the true vnderstandyng of his word, wher by we may come to the true vse of his Sacramentes, & sayd he wold neuer allowe the carying about of the sacrament & other fond abuses aboute the same. Then after a litle whyle pawsyng sayd I, Mayster Doctoure yf I shulde not trouble you, I wolde praye you to knowe your mynde in transubstantiation, Jesu Mayster wolkes sayeth he wyll you aske me that. Syr sayde I, not yf I shulde trouble you, no no, I wyl tel you sayth he, because I founde thopinion of transubstantiation receiued in the church, whyche

I

Maister D. hath so moued me that
wher as I was of that opinio be-
fore in certayne thinges, that I
woulde haue burned and lost my
lyfe for them, now sayth Mayster
ponge, I doubt of them, but I see
sayth he: a man shall knowe more
and more by proces of tyme, and
readinge and hearinge of others,
and Maister D. Redmans saying
shall cause me too loke more dyly-
gently for them.

Item that Ellis Mayster Doc-
tour Redmans seruaunte shewed
me, that he dydde knowe that hys
Mayster had declared too kynge
Henrye the. viii. his Maiestie, that
faith onely iustifieth, but that doc-
tryne as he thought was not to be
taught the people, least they shuld
be negligent to do good workes.

The sayd M. ponge hath repor-
ted, the whych also I heard that
Mayster Doctour Redman shuld
saye,

those right wonderfull Ecclesiastes that
preached at the Church was but a vain
thing to speake to, but byd the
people hym to reade the scrip-
tures, for ther was that
wolde comfort
him, whe he shulde
be in soche case
as he was
then.

FINIS.

¶ Imprinted at London by Thom-
mas Raynalde in Paules churche
yearde for William Seres, dwel-
lyng at the west syde of Py-
coun the Ludgate, at the
signe of the hedge hog.

¶ Cum Priuilegio ad Imprimendum Solum.